



COMMUNITY SERVICE NEWSLETTER

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the message of the conference

INTERPERSONAL RELATIONSHIPS IN COMMUNITY

The announcement of the conference had stated its theme as follows:

The most critical limitation of communities and societies today is in human relations. An authority, Elton Mayo, wrote:

'Material provision is but one of the duties of civilization, the other being the maintenance of cooperative living... Morale, the maintenance of cooperative living, is commonly spoken of as an imponderable, an intangible; and these epithets serve to justify the idea that the study of such matters is beneath the notice of...the economist, the university...'

Interpersonal relations need to be dealt with in the context of the climate of the community, its morale, sense of common life and shared purpose. Means of developing harmony, attunement, and group life are characteristic of healthy societies. These values do not simply exist without being worked on, developed and maintained. At the same time there needs to be a clear recognition of the mutual needs

of individuality and community, allowing neither to develop at the expense of the other.

The Community Service conference as planned brought together a wide spectrum of people concerned with community; it was diverse religiously, ideologically, racially and culturally. Beginning with people who culturally shared little common language, it progressively achieved communication among members through a sense of brotherhood, overall fellowship, and understanding of each other.

The diversity was so wide that during the second day of the conference some people said that there was inadequate basis for communication when people in effect were talking different languages. But fundamentally the same problem exists even in the interpersonal relationships of the family. There need to be ways by which to transcend such differences, and the conference was an experience in such transcendence, so successful that by the time we left Sunday afternoon we had a strong feeling of affection, and people of most diverse outlooks were looking forward to further fellowship and learning from each other.

Griscom Morgan



The following edited excerpts from some of the conference talks give an idea of what we experienced. We are grateful to Jack McLanahan for lending us his tapes from which these portions were selected.

IN HARMONY WITH ONE'S WORLD: THE PUEBLO INDIANS' WAY

Talk Friday evening by Howard Sice,
Hopi-Laguna Indian.

Every time I speak with Griscom and Jane Morgan, there is always a feeling of being home. Marshall Spangler talked about attunement... The American Indians think of themselves not as individual people but as a tribe or a clan or even just one family. They think of themselves as one.

When I go home, especially to my own people, the first thing we do is to sit in a closed area, perhaps in a kitchen, and just keep quiet. We tune into one another and try to get back our oneness, as our family, especially my father's, is spread all over the country. But we are all people, the whole tribe in itself and we have the feeling of being one people and not just one tribe. We think of ourselves as Lagunas and yet also as Pueblos. We are one people, trying to attain a type of oneness that we have known but have forgotten since many of our older people have died. We are working our way back to regaining many of these feelings. Some tribes have lost more than others but we are learning from one another.

My father talks to me in a language I can understand. For example, if I were talking to someone in downtown Dayton about John Bryan Park, he would say it has the most beautiful trees, and rocks, and lovely animals, clean air; and he thinks of these things as just that... rocks, trees, animals. But I don't. When I talk with my father about such things he says: "The tree, that's beautiful, that's part of you", saying it in such a way that I am part of that tree, you are one with that tree, we are one with everything around us. Everything around us has life. We don't think of anything as inanimate objects... such as a chair. A chair has life. I have life. We try to

bring ourselves as close as we can to this thing and tune ourselves in, as we do in my home....

When we get up in the morning, the first thing we do is to pray; and the last thing we do at night is pray. It is not kneeling down or bowing our heads but an inner relation between my wife, my daughter and myself, which is there all of a sudden when we talk to one another. We are communicating thoughts rather than words. Sometimes I don't even have to ask my wife, "Is it time for us to pray?" I might talk to my grandfather in the same way. It is something in our family that is hard to explain, as it is hard to explain how my people try to make themselves one with the Great Spirit. We try to keep ourselves in harmony with everything around us.

When two people are in conflict with each other they will come and sit silently together to achieve harmony between their spirits. People that are not in tune with nature travel an erratic life. They can be sick, have bad crops. To get back into attunement the individual may meditate to clear his spirit and get back into oneness with nature.

The Navajos' "sing" that Marshall [Spangler] mentioned was part of an effort to attain that harmony. When a person becomes sick, it is because he is not in harmony with the environment or nature. This sing restores him to harmony with his surroundings. The Navajos have a game--a yai-be-chai--a dance--which has the same effect. They will have a yai-be-chai or maybe a sing for nine days, which is basically to get the sick person back in harmony with his environment and with nature. The kachinas perform a similar function. They are neither gods nor saints nor idols but beings to whom we attune, who help us to get back in tune with what we've fallen away from. Our falling out of harmony

with the Great Spirit has adverse effects on us. So we try and use familiar things around us to keep in harmony with the Great Spirit.

Among the many things our grandfathers have told me, the first thing they always say whenever they meet is: "You do not own anything, the Great Spirit has put these things here for you to use. Use them, but when you get through with them you will have to return them". This is just another way of saying, "Keep in harmony with your world. There is nothing there that you can't have, but you can't have it all at once". We should all try to work in harmony with one another. There can be no compromise. If people interact with one another, we should remember the saying of the Sioux: "Every person must respect his brother's dreams".

Prepared by
Margot Ensign

COMMENTS ON WARREN STETZEL'S TALK

The story of Raven Rocks, Inc. as recounted by Warren Stetzel exemplifies one of the most important principles of community morale and human relations, as well as a basic precondition of success for communities as way-showers in social pioneering. Just as a group of self-centered individuals does not make a community, so does a group of self-centered communities not make a social movement. Nor do religious or political sectarian-centered groups of communities suffice. Martin Euber in his Paths to Utopia analyzed the history of communal societies of the past two hundred years and pronounced them failures because of just this cause: that they were unassociated. He called the communities of Israel "non-failures" because they had associated themselves into a community of communities.

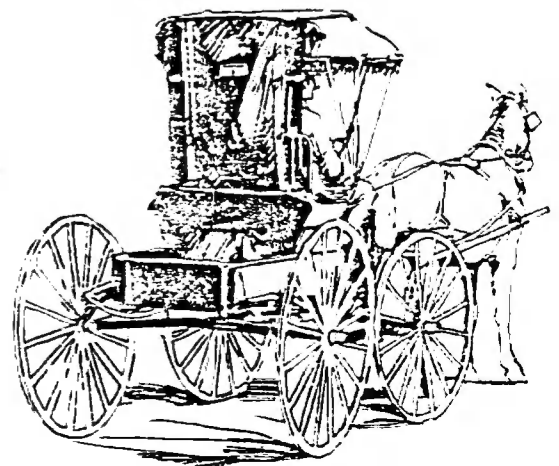
Like Howard Sice, Warren Stetzel in his

talk emphasized further that the natural environment as well as the surrounding society of man must be given a significant priority, and showed how his community of Raven Rocks achieved a transcendence of individual conflict by that wider orientation.

Raven Rocks, Inc. was established by a group of 19 people who had been in boarding school together as students and faculty and who had particularly valued their outings in a beautiful wilderness area that had been saved from strip mining by a man who also had treasured it. But this man had to dispose of the eight hundred odd acres of land and offered it for sale for a hundred thousand dollars to an owner who would keep it from being strip-mined, as contrasted with a price half again as much for use in strip mining. The group of old school friends gathered with this concern, and with their meager funds and loans from friends, including the Community Service land trust fund, purchased the tract and began to settle on it and develop its economic potential to pay for itself by the selling of Christmas trees grown there. They also developed and sold a new high quality of trucked cement, mixed at the site for customers in the region.

This, then, was the background of Raven Rocks' experience in community morale and interpersonal relations.

Gris Morgan



WARREN STETZEL ON RAVEN ROCKS

Raven Rocks is a community which neither emphasizes nor depends upon a geographic center. We don't feel a necessity for us all to be in one place. Raven Rocks, Inc. is a regular business corporation. We raise Christmas trees on volunteer time to pay for the land. In six years we have 3/4 of the land off the commercial debt.

I'm skeptical that we can achieve a lasting community among people until that community does include the environment. I have a very real feeling that there is a spiritual growth in that kind of commitment to an aspect of our being, which is the environment, which we've abused very badly...

The topic of the weekend influences everything we do. Our saving of the Raven Rocks property has really to do with the growth of people and interpersonal relationships. We are finding we are making some of our best growth and the best resolution of our conflicts through our commitment to saving the 850 acres of land from strip-mining. But if you were to come there you would see very little overt evidence of this focus.

One of the things that we feel most is that we're parts of an organism and the environment there at Raven Rocks. We're a kind of community, but that community, if it is a community (we don't really like to call it that), is also an organ in a larger body. We don't think it would work for people to imitate Raven Rocks. I don't want my leg muscle to imitate my heart or my kidney to try to do what my heart does. We are doing a kind of thing that is different, and it may be useful to some other people.

We work on some basic assumptions that help us handle interpersonal relations. They guide the techniques

that we find we use in any situation. One of these has been articulated in different terms already: that nobody is perfect. And in fact perfection is not what this life is all about. It's our imperfection that keeps us moving. As soon as we find ourselves straightened out in one area another is exposed, not because we've failed, but because we've spiraled to a new point where we can see ourselves from another angle. The very essence of our being here is that we are imperfect and therefore we don't fret over our imperfections. Imperfections are a spur and an invitation to growth. Now that may not sound like much, but when I can remember that in a conflict, it changes the character of the situation, because I don't have to remake the other person and he doesn't have to remake me.

Another thing that we like is Osahwa's notion of fronts and backs. Every front has a back. And one of the things that we've really learned in our community is that the thing I don't like about somebody is the backside of the very thing that I utterly depend upon him doing. Therefore I'm not going to horn in and try to just wipe it out. I may try to help it become more graceful. The hottest conflict we have had at Raven Rocks really arose out of different emphases and perceptions that people have. What I hope we can all remember when the conflict cools down, is that we must not demolish either one of those perceptions, because we absolutely need them both.

I find it very useful to remind myself that a person with whom I am fighting bitterly really may have the same goal in mind as I. The very energy and determination to get things done that is the special strength of another person may also be the same energy which causes conflict at times. Were that energetic person to leave our community, the whole thing might collapse for loss of his strength and his determination to get things done. The only

reason we are struggling so hard is because we both care so much about the same thing. I think sometimes you don't really resolve the conflict. I think time does it, and appreciation. Some conflicts are unavoidable. That's the way things are.

In this organism no one is going to play all the roles with all the other people. Another assumption we have is that not all people belong together, not even all the members of one community. We have single people, married people, married people with children, and all kinds of other little groups. There are different focuses these varieties of people have to take in order to play their different roles in life. Sometimes the focus of our household is wrong for others, such as families--but not wrong for us or for Raven Rocks or for the total organism; and other people's focus may be right for them and even for Raven Rocks but not necessarily for all of us at Raven Rocks. People who are happily single can learn and enjoy and thrive most by being committed to doing the things that are not for themselves and their household. But I don't think a family can work that way.

Our American society is an economic society. One of the things which makes our society rotten is that our economy is so rotten. People cheat. One of the reasons it is hard for us to trust each other is that we live in a society where everyone is cheating everyone else.

We run a concrete business where we are determined to hold on to quality. We make a profit. We took a big jump into the capitalistic world, but we took this big jump because we want to establish the root of community, which is trust, in the area around us--without talking community. We never mention it to anyone. There has not been one time that we have used the

word "community" to a customer yet, and I don't think we ever will. In our business dealings we are going out of our way to have trustworthy relationships. We are asserting our sense of community with our customers. We do not undercut our competitors, because they do not have the same circumstances in which to work. For instance, three of us who own one of the trucks live on \$2,000 a year each. We know that not everyone can do that. All the rest of what we earn goes into our underground house and Raven Rocks, for the future.

I'll say again, commitment to a worthwhile cause, such as saving the environment, does the best job of modifying behavior problems.

THE LOGOS GAME

One of the most dramatic experiences of the conference was the demonstration of the focal ritual employed by the Logos community, by which it has achieved its own effective vitality as an interracial community of ex-drug addicts from the Bronx of New York City, while strengthening and liberating the personalities of its members. This ritual was the "game", developed in the Synanon drug rehabilitation program. We at the conference saw it superficially through the group of Logos people who attended the conference, gathering in a circle of chairs in the middle of the room and setting about shouting obscenities and criticisms at each other, concentrating on attacking first one person and then another, for an hour's time. It began to dawn on us that this was meaningful and that we had much to learn from it. Then after this dramatic event we were progressively helped to understand it. For example, one of the greatest needs of people is to exert their individuality responsibly and not just stay inert, isolated, apathetic, creatures of whatever social forces blow them around. The

drug addicts, like the mentally ill, are generally in particular need in this respect. What can bring them out of their own inner world of torment, thoughts and preoccupations into a real awakening and response to life and other people? The "game" does just this. And it enables people to bring into the open their hostilities and passions. It is not aimed to tear people down but to challenge people to awake and exert themselves in their own being and integrity, to deal with the emotional garbage that can tear a group to pieces. The intense atmosphere of the "game" is like the ritual of the auctioneer keeping a current of attention among people at the auction by a sing-song of loud talk. In the "game" it is directed to each person in turn, always with the background of assurance that all care for each other, with assurance of mutual support after the castigation and shouted language of the ghetto. The ritual is controlled or managed by the "gamemaster" skilled in it.

Gris Morgan

LOGOS

Ron Myles told us:

One of the reasons I came back [to the Community Service Conference] this year is because of Warren Stetzel and Chris Joyner. We stopped off at Raven Rocks last year and it was so beautiful, some of us cried. We are considering getting Christmas trees for the ghetto through Raven Rocks to sell them at prices people can afford.

My expectation is to further connections with other communities some of which are very different. I really hope that we will walk away with the realization and consciousness of the fact that there are quite a few communities throughout this nation and the world. If we want to support the notion of community then it's important to support that network and its consciousness of itself. There's a lot that stands in the

way of community: economics, what do I do when I get older, what if it doesn't work, what's the realization on an investment, who is going to take care of me when I'm sick, all the things that happen as you begin to get older and start to question whether you've made the right decision by not putting money in the bank, or not getting that Ph.D. So I really believe in the support of the network. And I honestly mean this when I say that I know that I could turn up at Raven Rocks any day or any hour and be welcomed as long as I carry my own weight. I've got another home and I know that's true among some of the other people who are here.

Logos started in 1969 as a residential drug free therapeutic community in response to drug addiction. It is funded by federal money. We have two locations, one in the Bronx and the other, 200 acres, in the Catskill Mountains. One hundred people live in Logos.

One thing which ties us together is a kind of self help notion. I'd like to tell you some of the forms that we are working on and hopefully which assist in pushing, pulling and getting us through some of the conflicts that go on. I think first and foremost is the basic commitment of a person coming through the door to be there and to stick around. If that basic commitment is not there then it is very difficult for anything to really happen on an interpersonal level.

Secondly, our basic underlying assumptions stem from Emerson's essays on self-reliance and compensation, from Viktor Frankl's notions on meaning and from Plato's assumption that one should examine oneself. We are there for our self and not for any altruistic reason. I do it because I like it. It helps me.

There are no free lunches. You work and you get what you earn. What you put in the pot you get out of the pot. I am my brother's keeper, "whether I like it or not," is what we add onto it.

The GAME, basic tool of Logos:

There are two main rules and these two rules really are principles of the Logos community: no chemicals, no physical violence or threat of it. Violation of either of those two principles can often mean expulsion from the community. We have these codes so people can express themselves without fear because we come from a very different background from many of you, where violence is the way people live. The game's purpose is expressive, emotive, a testing of position, and it's a free-wheeling, anarchic type of experience. Sometimes it's a good game, sometimes it's bad. Sometimes people don't want to play, sometimes they do. We try to be anti-therapeutic, to remove it from the whole context of therapy. It's something you're going into to play and the way you play is by participating. So the game is core, it's a hats off situation, it's a time when I'm playing, when I'm coming into the game. As leader of the community I operate as a benevolent dictator. My decision is final. This is not a democracy. We can't move and make decisions and get things happening democratically... But I can be challenged in the game situation and if you're persistent enough and really believe in your point of view, I can really be turned around, or, let me say, I can adopt another point of view. And, hopefully, I can remain big enough to admit when I'm wrong and recognize that I sit on the floor with everyone else and that I make mistakes. So that's a key part of decision making in the operation of the game, the challenging, the testing of positions.

The gamemaster chooses who of the

100 people in Logos is in the game." Hopefully he is attuned to what is happening in the community. When a person first comes to Logos he often will participate in a game 2 or 3 times a week and then maybe once a week, once every few weeks, etc. If the roof is caving in, we don't have time to sit around and talk about feelings, we have to fix the roof. The point is to play and we play it because it is fun... you get hurt sometimes... but you get past the hurt... you learn that it is allowed to hurt. That's part of what happens. That which doesn't kill me, makes me stronger.

Our House Meeting is another tool. Here we meet some crisis, such as somebody left or the roof is caving in. Then there is the General Meeting which deals with violations of norms such as somebody getting caught shooting dope. We do things like shaving heads or giving them signs to wear. It is up to the family and the manager what to do with a person who violates our rules. We sometimes ask people to take a new posture or act as if they feel a certain way, and lo and behold they begin to realize it's starting to happen, that they are feeling differently about things. Understanding comes after action.



FELLOWSHIP OF HOPE

Keith Harder from the Fellowship of Hope related:

We have four households within walking distance of Elkhart, Indiana. We see ourselves as a church, a community that is seeking to embody the spirit of Jesus. We recognize Jesus as being the primary authority in our lives. We seek to model our lives and our interactions with one another on what we have come to understand the spirit of Jesus to be. We try to maintain our relationship in a very personal way with our Lord, as well as to grow in understanding of what His life means for us and our world. Because we place a high value on different functions which we think are consistent with that spirit, a life of worship is an important part of our common life.

The way we handle economics is also an important part of our discipline. We believe Jesus had some basic things to say about this subject and that in the world economic issues tend to divide people a great deal. We have a simple common treasury in which all income is pooled. People draw from it primarily in an equalitarian way. We don't spend a lot of community time discussing such issues.

Our relationship with other communities that share our common life is crucial to us, and one from which we gain a great deal of strength. Trying to work as an isolated community is a very difficult thing. The joy, the encouragement, the teaching, and the counsel we can draw from people with more experience than we have been important to us.

Decision-making is a central part of the common discipline which we share. We have a strong commitment to live in unity with one another--to take time to agree in our decisions, and not have

minorities among us dragging their feet. That commitment to unity grows out of a full recognition of a lot of diversity. Unity is not the same thing as conformity, nor is it the same thing as simply a kind of cerebral agreement. The unity I'm talking about is very much a kind of spiritual reality.

We emphasize the crucial importance of listening, of not thinking what you want to say while someone else is talking, or of formulating a response while another person is speaking. We can wait as long as needed for that given sense of unity. Sometimes we process a decision for as long as six months or a year. That does not mean we are working on it all the time, but we know we must resolve it. We can do this because we respect each other as individuals. We believe that each person in the group process has equally valid contributions to make to the process.

In our understanding of the church, we have different functions to play within it. Using the imagery of the body, [one may be] the head, another the hand or the foot or the ear. Problems arise if the foot wants to be the head, the hand the ear or everyone the mouth. We need to know our own function or role in the community [or body of Christ] and be satisfied with it. It is not that the mouth or head is more important than the foot or the ear. We can see ourselves as having equal contributions in whatever setting we are in. We struggle with this as each has a tendency to elevate oneself or somebody else, or conversely, to feel put down or to want to depreciate oneself. So [the problem] is really to find what is one's role and accept it. It is amazing how much better we work together when we accept it. When we accept where we are, it allows us to grow, to develop new gifts.

Dealing with conflicts between one person and another is also an important

part of our lives. Jesus gave explicit instructions about this. He said, "When your brother sins, go to him, and, if you work it out, then you've won your brother[or sister] to yourself. If that doesn't work, taken another brother with you, and if that doesn't work, then talk to the whole congregation." The wisdom of this counsel is so profound, it almost defies description. This is so basic to our experience of community that when this is neglected everything else tends to be chaotic. Conversely, when we feel a lot of confusion or chaos, we can often point back to when I or somebody else did not follow that instruction. The wisdom of this procedure is that it respects the other person's integrity and mine. I don't need to get a bunch of folks on my side. I respect another's integrity and if we can work it out, we don't have to bring it to the whole group. I may have a feeling I've been hurt, but I can't assume I've been offended. I can't assume I'm right. I may find out it is my problem. This procedure is basic because it keeps our accounts current so they don't pile up and explode in the group.

About forgiveness: Our common life is based in conflict which is part of the human condition. Life is not rooted in repressing, expressing or ignoring conflict. It is rooted in understanding that some behavior is destructive or really bad in that sense. We are not apologetic of value judgements. It is not an authoritarian value judgement that can not be tested. It is rooted in the understanding that there are impulses in us which are destructive. I accept that, but I can be forgiven. The person I have destroyed in some way can come back and say, "That hurt me, but I forgive you. I accept you". And that in turn is rooted in our experience of being accepted and forgiven by God.

Our community is a community of reconciliation and forgiveness, where reconciliation and forgiveness happen

daily. It is a collective model which is significant though small and modest. It is an alternative way of dealing with economics and with power and conflict.

X FINDHORN FOUNDATION COMMUNITY

Marshall Spangler, a member of the Findhorn Foundation Community, and former Principal of Findhorn College, offered his comments on this world-renowned New Age Center located on the Firth of Moray in Northern Scotland. Marshall, speaking in his charming Scottish brogue, said:

The Findhorn Foundation is a religious and educational Trust. Its supportive funds come primarily from private endowments. Much has been written about the Community and perhaps its publicized reputation emphasizes its ability to grow 40-lb cabbages. In reality Findhorn Community grows people rather than cabbages.

Many young people come to Findhorn who have dropped out of conventional society. Many are on drug trips or religious trips or some form of esoteric trips. They come hoping to find a sympathetic environment to nurture individual beliefs and habits. To a certain degree, many look for escape from societal responsibilities. But Findhorn does not offer escapist opportunities; on the other hand, it is a highly disciplined environment offering change and growth in individual consciousness and behaviour.

The Findhorn Community was started in 1965 by Peter Caddy and his wife Eileen together with five other people, all of whom lived in a caravan (house trailer) located on a garbage heap. Concerned with the spiritual and educational growth of the human being, the Community is in accord with the vision passed on by Peter and Eileen Caddy.

Findhorn was an autocracy. Peter had

the first and last word. You did what he said, or left. It took a strong personality and a firm hand during the early days of the Community's development.

Presently, there are many members and at least 17 work groups which do weaving, pottery, gardening, arts and crafts and other tasks related to community and educational responsibilities. People should go to the Community with the idea that they have something to share with Findhorn rather than the reverse. This will be their contribution to a higher consciousness and give them a closer link with their fellows.

I would emphasize that Findhorn is a concept as well as a physical location.

X IRIS MOUNTAIN

Iris Mountain is located on one of the power meridians of the earth, said Jane Doughton. There is a feeling of power in the mountains, and we stay in touch with that power to help our own creative flow. Our main thrust is to help each other stay in touch with that force, that individual power which we all possess, which is deeply rooted in a force which is universal.

People here have a common value system. We treat each other as humanely and sensitively as we possibly can. We are attempting to shed off cultural behavior, norms and morality. The struggle is maintaining the creative, positive energy and to creatively work out conflict.

ALOE

Aloe is a Walden Two type community in North Carolina which is trying to create a non-punishing, egalitarian society, wrote Sierra Aloe in our May-

June Newsletter. Some of the techniques we are using in working toward this goal involve restructuring our physical and social environment to give community members equal access to resources and opportunities within the community.

We are using the structures of a Walden Two community--a planner-manager system of government and a labor credit system--to give members equal access to work and leisure, and we are working on systems of giving members equal access to things that money can buy. We also try to offer people equal access to satisfying social and personal relationships.

About the conference Sierra had this to say:

I really enjoyed the weekend and was glad I came...I had some fine conversations with people from other communities as well as the others who were there. I especially appreciated the diversity among communities. It was insightful of you to bring such different groups together. I almost feel that we gained as much from seeing the interaction among the participants as from the content of the discussions. If we are going to be able to offer a real alternative we'll need more conferences like yours.

Thanks, and keep up the work!



E PLURIBUS UNUM

What would happen if we were to establish conformity between the American Indian, the African, the Jew, the Arab, the Chinese? How utterly poorer the world would be! The same is true within the community. Ideological and personal conformity in personality and ways of thinking, is a very real hazard in both family and community, between adults, imposed by adults on the young, as well as by the young among themselves. Families have so transgressed in this respect that they are sometimes thought of as places of mutual tyranny. The same has happened in schools and communities, traditional and intentional. Both family and community as groups of solidarity are necessary as the womb of human personality and individuality, but both can become a prison to warp and destroy, as a world too small for developing personalities which must not be cut to the procrustean bed of the immediate social group.

Togetherness must not mean all being formed into a common mold like ants in an ant hill or bees in a bee hive, however cooperative and harmonious the group that may result from the process. And still we must learn to live together, learn to bring diversity into harmony and unity. This is needed all the way from the family, neighborhood, and community to the intercommunity relationships with people of diverse faiths, attitudes, backgrounds and races. To achieve such harmony we must have a sense of a larger common life that we all share. Only this can enable each to respect and reinforce the distinctiveness and difference of the other.

This principle extends from the family, through the community and mankind to nature. How carefully now, we are beginning to realize, we have to concern ourselves with the different species in nature. People never thought before of concern for the wolves lest they become extinct! They are no longer enemies.

The larger common life is the reality, it is our long time future, not only between men but also between man and nature. This is our hope, the Real Life, that which endures when all now living are gone. As this overriding consciousness grows in us, the ego and individual self interest are disciplined and transmuted into harmonious parts in the whole. The family, the community and the economy become transformed and also the state and our relationship to nature.

This is the feeling that D. H. Lawrence and some others have been impressed with in the culture of the American Indians of the South West, and elsewhere. It was the way taught by Jesus, though not exemplified in Christianity. If we were all red or all black or yellow we could far less well reach out in a larger sense of unity with the larger world. It is our privilege here, our opportunity, to be so diverse as we are. We are no longer like grains of sand without inner relationship with each other, but have come to feel parts of a larger organism in which each has a particular part to play. We sensed this in each note in the music we heard our friends play as part of an overall harmony and beauty. This is "E Pluribus Unum"--out of the many, one.

Griscom Morgan

THE CONFERENCE IN BRIEF

Marshall Spangler, Howard Sice, and Griscom Morgan opened our summer conference on Interpersonal Relationships in Community Friday evening, August 6th at Antioch's Outdoor Education Center, here in Yellow Springs. Their focus was "Attunement" - respectively from experiences in Scotland's Findhorn Community, Hopi-Laguna Indian worldview, and the Vale Community.

Resource people from a half-dozen diverse communities gave us insights into varying community approaches to rela-

tionships among people the following day, interspersed with small group sessions focussing on particular communities or approaches to interaction.

Saturday evening Logos' eleven members demonstrated their therapy-communication encounter "game", and a lively discussion followed. A night walk in the wooded Glen Helen or group singing followed. A substantially spontaneous spiritual gathering focussed Sunday morning, and this was followed by an evaluation session (which included an alternative group's decision for non-verbal communications out-of-doors). Lunch and departure were prolonged and intimate and included a lot of informal appreciations.

The processes of the conference were interesting - particularly in view of the theme of the conference! Pre-planning had been extensive by staff - with inputs covering a wide range of perspective, insight and experience. Resource people and others were invited to take part in steering the conference as it progressed and the outcome was considerable re-direction from the originally planned movement of the conference. Small group sessions convened around themes as they emerged. In this way there were opportunities for personal sharing and for explorations that hadn't been scheduled. It also reduced opportunities for some pre-planned group process exercises - and evaluating at the end suggested that for the future we would profitably define areas for flexibility and for pre-arranged activities.

Since the Conference we've been getting feedback in the mail - with a lot of appreciation for the close personal findings and knowings that characterized the latter part of the weekend. Logos' demonstration helped some find for themselves more direct and effective communication. For others a continuing sense of new fellowship appears to be a major resultant.

Jane Doughton of Iris Mountain presented

an outline of Encounter/Conflict Strategy and of Levels of Intimacy at the last lunch on Sunday. We have duplicated it and will send a copy to those interested in exchange for a stamped self-addressed envelope and 25¢.

Widely appreciated by Community Service Staff as well as attenders was the opportunity for fellowship and experiences with people working in community of many frameworks, value systems and specific objectives - and with remarkable capacities for mutual appreciation and exchange.

Pete Hill

visit of viswan & sethu

VISIT OF VISWAN AND SETHU FROM MITRANIKETAN, INDIA

Twenty-three years ago a remarkable young man from India lived and worked among us in Yellow Springs. This summer we had the exhilarating experience of having him with us again--this time with his charming and capable wife Sethu, while they were the guests of Lee and Vicki Morgan in Yellow Springs. We found him as inspiring as ever. He was as happy as we to find that old friends of Arthur Morgan's and the local orchardist with whom he had worked years ago were all delighted to see him again.

Viswanathan brought with him a movie of Mitraniketan which was shown to the Yellow Springs community and to a class at Antioch. We were re-impressed with how much common ground, purpose and practice there is between Viswan's activities in South India and ours in Yellow Springs. We were re-impressed with Viswan's philosophy and outlook.

In the middle of August Viswan and Sethu hitched a ride with our daughter Faith to Celo, North Carolina to see the community, the Arthur Morgan junior high school, and to share their Indian way of life and pictures with the folks there. Towards the end of August they left by bus to visit Dr. Jean Kohler and her church group in Tacoma, Washington, and others in the west who have also given Mitraniketan much support.

In the middle of September they passed through Yellow Springs briefly again on their way to visit well-wishers and supporters in the east before departing for Europe. Viswan and Sethu bravely travelled by bus across the United States in order to save money and to see America. Community Service, Dr. Kohler's group and David Scull made it possible for them to travel in this country. We spent \$425 from our Mitraniketan Emergency Fund (started by Arthur Morgan years ago) to enable Viswan and Sethu to travel in the United States, show their film, etc. If any of you care to help replenish these funds or contribute to the support of their school, economy and craft industries in India, please send your checks earmarked either "Mitraniketan Fund YS" or "Mitraniketan--India" to Community Service, Box 243, Yellow Springs, Ohio, 45387.

Jane Morgan

EXCERPTS from Viswan's Talk at Bryan Community Center, August 18, 1976

Question to Viswan:

How did you change the pattern in your community from being one with strong caste divisions to integration of the community?

Viswan:

When I went home to our village, it consisted of all caste groups, all religious groups. We had the high caste, the low caste, the lowest; we started having common meals at least at noon.

Usually, because of the caste system, they all had their separate meals; they don't usually come together for a common meal. Then with all the friends who came to work with us we just boiled the rice or tapioca and other things and ate together. This we did to actually break down that feeling. So we slowly started this. As things developed, it has become a major part of our program. And this has transformed into a common kitchen. So in the course of time through this practice without any discussion about leveling of caste or anything, by this practice this change has happened. Now no one thinks of caste. We have the Brahmins, we have the so-called untouchables, we have the tribals. We all eat together.

Question:

I have heard that in some other community endeavors in India where rather strenuous efforts have been made to overcome caste differences that they had been unsuccessful.

Viswan:

Yes. We never talk about this kind of subject. This is one thing that we never discuss, or create that consciousness in people. Young people grow up free from it. I think in the last twenty years we have never done that, talking about or asking which caste you belong to, or what religion you belong to.

Question:

Then you do not make a head-on attack? You overcame caste consciousness by bypassing it?

Viswan:

Yes, it's just a positive approach. All things are done in that way. Often we talk about truth, love and do not find impact. So we thought we will not talk about all these things we want to drop from our consciousness, but see if we can practice the ways we want. This is my difference with even the Gandhian organization. I was working with them for a while. Then I felt I should come away, because I have seen

a lot of preaching, but seldom is it practiced. So just what is this? Well, I am not competent to talk simply about things which I have never experienced. So I made it a point: let me try to live that life. The life should be in our actions, not in the simple ideas we talk about. We can talk about any ideas if you have a good vocabulary, command of language; that doesn't bring fruits. This is probably one of our cardinal principles: Let us try it out. Be a good neighbor, be a good friend. Let us learn to be more positive, let us learn to be more competent and more loving. If these qualities are attained I think we will achieve what we want to achieve.

ABOUT VISWAN

On Monday, August 16, our Homesteading, Organic Gardening and Community Living class was fortunate enough to have with us Sri K. Viswanathan and his wife Sethu, founders of a rural, cooperative community in the state of Kerala in South India.

Viswan, as he is affectionately known, had returned to visit Yellow Springs where some 20 years earlier he had come as a youth to experience Antioch and the teachings of Arthur Morgan, a man he deeply respected. Dr. Morgan made an indelible impression on Viswan who was also a student of the teachings of Rabin-dranath Tagore and Mahatma Gandhi. These men of such outstanding merit provided Viswan with the inspiration to envision Mitraniketan (abode of friends), a voluntary organization for community education and rural development founded under his leadership in 1956.

Started as an experiment in education-centered community and community-centered education, Mitraniketan has developed through these years a complex of educational institutions: production cum training centers for weaving, printing, agriculture, carpentry, and other

skills, a health center, and a center for educational research, innovation and development. (CERID).

The philosophy behind the Mitraniketan education system is the development of a pattern of education which includes not only conventional schooling but also participation at all levels in affairs of life. Furthermore, all its programs are directed towards the improvement of the poorest and most down-trodden of the people. According to Viswan, it is not the economic growth alone but the total well-being of man in his social environment which is the ultimate condition for which Mitraniketan works and strives.

After having seen a film of Mitraniketan's scope of achievement, I couldn't help but feel that I was in the presence of a truly fine individual. That night Viswan radiated a warmth and compassion that I have encountered only too seldom in my life, and I'm quite sure his invitation to live and work at Mitraniketan will be readily accepted by myself and other Antioch students in the near future.

Jeff Taylor
Antioch student



Excerpts from a letter received August 6, 1976 from George Yamada of RIKKA, a quarterly national magazine, Toronto, Canada:

I have just read your comments in the last issue of Community Comments on Individuality and Community which I liked immensely. So much so that I would like your permission to reprint it in the forthcoming issue of RIKKA which will have a supplement devoted to the concept of the healthy community,

with special reference to the thought and example of Arthur Morgan whom I highly esteemed. Arthur Morgan represented to me the aspiration and fulfillment of the American Revolution and this issue of RIKKA was to pay tribute to that aspiration in the year of the Bicentennial, the fanfare of which we are ignoring for the substance and hope.

I really wanted to pay tribute to the memory of that great moving spirit as the true embodiment of the American Dream in this year of the Bicentennial --a gesture of appreciation to the man and his work. He is a man who spoke to the deepest well-springs of society. He touched a chord in our subconscious that is enduring and life-giving.

From THE GREAT COMMUNITY:

However old mankind may be, the small community is doubtless much older. It was largely community life which enabled our forebears to become human. Development of our highly refined speech organs could not take place in solitude. Man's chief distinction from other animals--that he accumulates knowledge and customs from generation to generation by means of tradition and imitation--is a product of social living. Man is by nature a small-community animal.

Arthur Morgan

NATIONAL CONFERENCE ON RURAL AMERICA

The second National Conference on Rural America will meet November 14-16 at Des Moines, Iowa. Registration is \$10, to be sent to Room 529, 1346 Connecticut Avenue, N.W., Washington, D.C., 20036. The conference will be at the Savery Hotel, P.O. Box 757, Des Moines. Sessions will include topics on the family farm, local government, population and rural development, Indians and the land, and the elderly.



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-----CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions and memberships of its friends and those it helps. Our budget is at present \$18,000 a year. We could do more if we had a \$24,000 yearly budget. For consultations we suggest a minimum contribution equal to that of the user's hourly wage for an hour of our time.

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